सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

OL. XXX. No. 6 17th April 1960

THE MYSTERY OF H.P.B.

> Do you believe that, because you have fathomed — as you think — my physical crust and brain; that shrewd analyst of *human* nature though you be — you have ever penetrated even beneath the first cuticles of my *Real Self*? You would gravely err, if you did.... you *do not know* me; for whatever there is *inside* it, is *not what you think* it is; and — to judge of me therefore, as of one *untruthful* is the greatest mistake in the world besides being a flagrant injustice. *I* (the inner real "I") am in prison and cannot show myself as I am with all the desire I may have to. Why then, should I, because speaking for myself *as I am* and feel myself to be, why should I be held responsible for the *outward* jail-door and *its* appearance, when I have neither built nor yet decorated it?
>
> —H. P. BLAVATSKY

Sixty-nine years after H. P. Blavatsky dropped her mortal coil on lay 8th, 1891, she is as much a mystery as while she lived in the full ght of publicity. She baffled people then, and continues to baffle even w. She has been doubted, derided and calumniated through the years few others have been. Yet, in spite of the constant stream of assaults on her integrity, the Light that was H.P.B. continues to illuminate the ths of many. The very fact that her detractors exist even today goes show that H.P.B. is not dead and gone, that she continues to be a brant, living Force in the world — a Force which has had its impact countless human hearts.

To understand the real H.P.B. is difficult and the best of her biogphers have failed to do full justice to her colossal mind, her profound art. It is one thing to know about the events and incidents in her life; together another thing to understand their real significance and to terpret them accurately. An incarnation like hers cannot be evaluated our rules, our standards. Her personality misled and still continues mislead people, for it was but a mask that hid a powerful, unfathomle intelligence that could only be known at first-hand to herself and

to her Masters who sent her into the world. How can people who have not an all-round perception of mind and of heart to understand and evaluate her motives and methods, her inner and invisible nature, be relied upon? The very fact that they drew conflicting pictures ought to make thoughtful inquirers pause and ponder.

The only safe approach to her is through the Message she delivered in her written words. Fortunate is the Karma of that inquirer who comes first and at first-hand in contact with H.P.B.'s own statements as to her mission, her Masters, herself and her life-work. He will find that from first to last she is a *consistent* witness, whose life was subjected to endless examination and cross-examination, without a solitary instance of her testimony having been shaken or upset. He will find that her Teachings, from the beginning to the end of her vast writings, stand today as unimpeachable as ever. Those who trusted her and were themselves true to their own trust never came to grief. This is as true today as it was in the days when H.P.B. lived and moved among men in a body of flesh.

Active and passive disloyalty, mistaken and misguided loyalty, have made the Theosophical Movement of our era wander in many forbidden channels and drift upon many sandbanks of thought. The restoration of the Movement to the original lines is the great and pressing work of the present and of the future, and is possible only through a better appreciation of her mission and of her life-work by professing Theosophists. It is by going to the Message and the Teaching that will be found the Mind of the Messenger and the heart of the Teacher.

The following passages from the writings of Robert Crosbie, whose loyalty to H.P.B. never swerved and who infused new life into the Movement, adhering to the original lines laid down by her, are well worth the consideration of all those who look upon her with gratitude love and devotion:—

"What you say about 'incarnations like H.P.B. and W.Q.J. being evidently governed by conditions widely different from ordinary humanity' is correct. If we would look at the bodily H.P.B. as a mirror which reflected from above and from below as well, giving back to each who confronted it his own reflection according to his nature and power to perceive, we might get a better understanding of her nature To the discriminative, it was a well of inspiration; in it the commonplace, the Judas, the critic, and every other saw himself reflected Mighty few caught a glimpse of the real individuality. Each got the evidence that he sought. We have Master's words that the body of H.P.B. was the best that they had been able to obtain for many centuries. Those who looked at the body and its human characteristics got what that view was capable of giving them; those who looked at the mind behind got what came from it, in the degree of their comprehension those who were able to look into the causes of things saw what their depths of sight gave them — more or less of Truth. 'By their fruits

shall ye know them.' "

"His saying that H.P.B. made mistakes is a pitiful attempt to drag her down to the level of his own ignorance. It might very well be that she (He) purposely laid herself open to a charge of errancy in unimportant things, in order to prevent dependence upon her 'as a person,' but I for one do not believe that she made one single 'mistake'; but that everything that she did was intentional, and with a beneficent end in view. It does not make any difference what A— or Mr. C— said about H.P.B.; the value of both is identical — guesswork. 'Those who do not understand her had best not try to explain her; if they find the task she laid down too heavy for them, they had better leave it alone.' These are Master's words, and their repetition at times would help to eradicate wrong impressions."

"You will remember that H.P.B. said: 'Do not follow me nor my path; follow the Path I show, the Masters who are behind.' The wisdom of which is seen in the course of those who judged of the teaching by what they were able to understand of the Teacher. They judged Her by *their* standards and fell down on everything. In their views, a Teacher of high philosophy should not smoke, should be conventional; she made mistakes, in their wise opinions; ergo, her philosophy must be wrong. All the time she said, I am nothing; I came but to do the bidding of Him that sent me. W.Q.J. had similar judgment passed on him; primarily, because he upheld H.P.B. first, last, and all the time —which was the underlying reason for the attacks. Fearful of 'authority,' they minimized the only possible source upon which reliance could be placed, and then endeavoured to convey the impression that *they* were so much greater than H.P.B. that they could explain Her away; in this, they made a greater claim for authority than she ever made. Where was W.Q.J. all this time? Right beside Her, holding up Her hands, pointing to Her as the one to whom all should look. Those who followed his advice or yet follow it, will find *where She pointed.*"

She [H.P.B] has been the target for abuse and vilification of the vilest sort, and, sad to say for human nature, those who have received benefits from her have not given to her efforts that support which was due. But knowing her intimately, we know that she cares nothing for the abuse or the lukewarmness of theosophists, for, as declared by herself, she is not working for this century but for another yet to come, secure in the truth of Reincarnation and content if she can but sow the seeds that in another age will grow, blossom, and bear good fruit.

—W. Q. JUDGE

THE THEOSOPHICAL SOCIETY AND MADAME BLAVATSKY

[The following was first printed by Mr. Judge in *The Path*, Vol. III, pp. 143-147, for August 1888. — EDS.]

The following letter has been received from a valued contributor, and we deem it of sufficient importance to print it in this place:

DEAR BRO. JUDGE:

With pleasure I acknowledge the receipt of your letter, asking whether I am prepared to support H. P. Blavatsky in whatever course she may pursue.

While I know that the action of an individual matters but little, I know also that it does have its due effect: a loyal heart is one of the occult powers. Hence I am glad to answer that I do and shall at all times, in all places, and to all persons, *unqualifiedly* sustain Madame Blavatsky. I will follow her lead so long as I can understand her, and when I cannot understand I will follow with my intuition; when that fails I will blindly and doggedly follow still.

For this course there are reasons. Intuition and analogy alike furnish them. They lie at the very basis of the unseen or occult world, and that world is the only real one. It is not a world of form like ours. Here all tends to form, to segregation, to crystallization; consequently to limitations and boundaries. This is true alike of forms social and political, religious, civic, domestic; it is also true of the minds of men; they also, against our best interests and endeavour, strive to cast us in a mould, that the free soul may not do its boundless work in us, and in order to bind us yet awhile to Nature and the lower natural order.

In that other world which is the True, this order changes. This world is subversive of forms. Its influence penetrates so far into the material world in this respect, that its subversion becomes the condition of free growth; what does not change, be it an institution, a creature, or the mind of man, solidifies and passes into the change we call death, which is a more violent and sudden wrenching asunder of that which is no longer capable of free growth. The life condition is one of sloughing off as well as receiving, and all nervous action proceeds by ganglionic shocks.

So it must be with the Theosophical Society if it is to live and expand in helpfulness and power. Men must fall away from us e'er then as the forest sheds the autumnal leaf. Shocks must occur, not alone coming from the outside, but internal shocks, the necessary efforts of the theosophical organism to adjust itself to the laws of growth.

Many there be who lament these effects; it is because they know them not as laws. I am as enamoured of Peace as any man, but I do not choose it at the expense of spiritual growth. For us there is no real and lasting Peace outside of the Eternity. This is a dark age; there is stern

work to be done. The lurid action of this cycle is not to be turned by repose, by "sweetness and light." Let all weak and wounded souls fall to the rear — and let us get to that work. There is none too much time to do it in. *The future of the race is now at stake.* It is seed time, and the ground must be harrowed and torn. I know that there is one who has devoted all her being to this work; one who under beneficent and all-wise suggestions is hastening it on; concentrating Karma and bringing it to a head in all directions; culminating these internal shocks that the organism may grow faster, that it may be able to stand alone forcefully when it has lost her, and that by its increased action and usefulness it may merit and obtain an increase of spiritual influence, a new outpour of power and aid from that unseen world where Karma is the sole arbiter. And any man or woman may know this as absolutely as you and I and some others do, who will take the trouble to consider the matter from the standpoint of soul and not from that of mind alone.

Then too there is the standpoint of heart, and it is of great value. What says the Ramayana? "Be grateful. Sages prescribe expiations for murderers, robbers, drunkards, and other sinners, *but no expiation can wash away the sin of one whose offence is ingratitude.*" Why is this? All these sayings are based upon universal laws. So I can tell you (and you know it) why this offence is so deep; why this "sin" cannot be pardoned. It is because Karma is inflexibly just, and he who breaks a chain of influence by refusing to recognize the source whence it comes to him, and by turning aside from that source, has by his own action perverted the stream from his door. His punishment is simply this; the stream fails him; he discovers in after times the full and arid misery of his position. In our world here below we think we stand as isolated centres of energy, having no vital connection with one another and the world at large except by our own will. We do, indeed, succeed in locking up an enormous amount of energy by thus impeding its free flow. But as the evolutionary order and the very nature of Deity are against us, sooner or later we are swept aside, but not without repeated opportunities of choice. These occasions are now repeatedly furnished for us, in matters theosophical, by H. P. Blavatsky; in every test surmounted, in every glimpse of intuition or act of faith, we grow. We do not grow, as a body or as individuals, when from lack of these virtues, and being ungrateful, we fail to give in our constant adhesion to her who stands in this dark age as the messenger of the higher Powers. For in that other world, through and with which she works, there are hierarchies held inviolable from cycle to cycle; vast organizations formed by universal law, wherein every member stands in his own order and merit, and can no more be expunged or disregarded by those above or below him than I can blot out a star. All efface themselves for this work, reincarnating again and again for it alone. There is no other divine method of work than this, which directs the ever welling torrents of cosmic energy down through unbroken chains of great Beings and reverent men. To drop one link is impossible. In the

occult world it is not permitted to receive the message and reject the messenger. Nor is it allowable to be ignorant of these universal, self-sustaining laws. Was it not an adept who said: "Ignorance of law cannot be pleaded among men, but ignorance of fact may. In occultism, even if you are ignorant of some facts of importance, you are not excused by *The Law,* for it has regard for no man and pursues its adjustments without regard to what we know or are ignorant of."

The sole question is this. Did H. P. Blavatsky bring us the theosophical revelations from the East or did she not? No one denies that she did. They split up on conventional and personal questions, but not upon this one. Then none of those who have even remotely felt the influence of those revelations, least of all a Society formed and sustained by her, are really in a position to deny her their full support. She does not pay our dues and rental; but are we "sustained," as a body, by those things, or by the fresh impetus to occultism and the new ideas given out by her and through her agency and request? Even in the material world some show of gratitude is demanded of us, but in the Eternity it is written: Let all things return through that source whence they proceeded forth. This august Law cannot be violated. The Divine, working on our plane, must have human agents or vehicles. In private human relations they are human, subject to error. In all that pertains to their appointed mission they are to be held as infallible; if they err there, the consequence falls upon them alone. He who follows the guide appointed him in the occult order is the gainer by his utter faith and love, even should that guide lead him into error. For his error can soon be set right and is so, while his lack of faith and love cannot be made up for; they are organic defects of the soul.

We are constantly tried upon the question of form versus spirit, as a test of the power of illusion over us. In the T.S., we naturally hold to our rules and laws. These only govern the exoteric body. Thinkers amongst us must long have foreseen the moment when these forms must change; a moment when we should be asked to testify to our belief in the esoteric body; that is to say, in the actuality of our Society as a spiritual factor, with spiritual chiefs. We may welcome any such hour of test as a sign of progression on our part. It would set formal laws aside. Well it is when spirit and letter go together. They are often divorced by the urgencies of this life, and were we not madmen then to choose the letter? New forms grow all too soon, but when the spirit is fled, life is lost to that form. We have an opportunity of making such choice when we are asked whether we are ready to endorse H. P. Blavatsky or prefer to stand upon our own independence. That independence is a fancied thing, as you know. We are not the natural product of this era, but a graft watered with the heart's blood of our Founder, one out of season in the mere natural order, but permitted, rendered possible, by the eternal order, and constantly invigorated through her. There are those who say, "Surely I can study theosophy on my own account." Not so; no one

can get divine wisdom on his own account, or for it. Separation and remoteness are only apparent. We must in thought recognize the sources of our enlightenment and go out in love towards them. Minds and hearts closed to these truths are not open to diviner influences at all. They must recognize that the heralds who speak with trumpet voice to the age alone make spiritual progress possible to the great mass of men, and each of us must admit and stand ready to pay the debt of Humanity.

I do not consider it in the least necessary for me to know what Madame Blavatsky might do, or even why she does it. I accept the test gladly, as a new step onward, full of joy for my comrades who do so, full of sorrow for those who do not. "Every human action is involved in its faults, as the fire in its smoke," says the *Gita*. Nor does the Lord create those actions or the faculty of acting, we are told, but that "each man's own nature creates them; nature prevaileth." Every organism thus differentiates the one life according to its progress more or less, while above all the Lord awaits the final evolution of nature into Himself — Itself. Thus it is that her personality — and all personalities — are beside the question. Here too we are tested upon our power to rise above appearances, to look beyond conventions. These shocks are no doubt needed also. So I look to the spirit and to the fixed attitude behind all those various deeds. It is one of generosity, self-abnegation, absolutely fearless devotion to an Ideal — the highest Ideal known. Each hour of her life is given to the enlightenment of mankind, and such pearls she distributes throughout those weary hours as might singly ransom the eccentricities of an hundred lives. These personalities are naught. Behind hers there is a mystery. She is second to no mere man, and if called to any issue we must choose her from among men and forms; let us hope we shall never be so called, but that all will follow our true Leader.

The Theosophical Society stands to Madame Blavatsky as a child; our life is hers; in and for us she lives. Her great longing is to see us able to stand alone, to have a claim of our own upon the Great Ones; able to draw our own sustenance and strength from the gods before she leaves us. You who know that I have never met her personally may ask how I know this. Shall I study the True faithfully and not know that true heart? It is Karma appoints us our guides through our own attractive influences, and as such H. P. Blavatsky stands to all the theosophists of the century, recorded or unrecorded. We must be prepared to sacrifice some such things as forms, rules, tastes, and opinions, for the sake of Truth and occult progress. For such progress an opportunity is now offered us through the acceptance of a simple test of intuition and faith. For this Madame Blavatsky has my profound and renewed gratitude, and I am, as ever, hers and

Yours faithfully,

JASPER NIEMAND, F.T.S.

SIR WILLIAM JONES

A LOVER OF THE EAST AND OF MANKIND

Sir William Jones (28th September 1746—24th April 1794), perhaps the most distinguished and certainly one of the noblest of Western Orientalists, crowded into his less than 48 years of life a prodigious record of varied and fruitful activity. His father, William Jones, F.R.S., an able mathematician, at one time Vice-President of the Royal Society, died before his son reached the age of three. Under his mother's enlightened and capable guidance, however, the boy very early learned to read well. He is said to have been "brought up on Shakespeare."

The attraction of the East early asserted itself and at Harrow he learned Hebrew, at Oxford, Persian and Arabic, in addition to the usual studies. We are less concerned here with his legal studies and career and his admirable contribution to the common law, than with his several times reprinted *Grammar of the Persian Language,* his several translations in French and English from Greek, Persian and Arabic, his essays on the poetry of Eastern nations and his six-book *Commentaries on Asiatic Poetry,* written in Latin. Before he reached the age of 27 he was recognized as the foremost English advocate of Oriential studies and was a Fellow of the Royal Society as well as a member of Dr. Johnson's literary club.

In 1783 Jones received the long desired appointment to the bench of the Supreme Court at Calcutta, was knighted and sailed with his bride, Anna Maria Shipley, for India. Very shortly after his arrival the Asiatic Society was formed at his instance. He served as its President until his death, delivering eleven scholarly presidential addresses on different learned subjects and also editing the Society's *Researches.*

On his arrival he set himself at once to learn Sanskrit, helped at first by Charles Wilkins, since famous for his translation of the *Bhagavad-Gita.* After Wilkins's departure Jones completed the translation of the *Laws of Manu,* of which Wilkins had done one-third. How highly he regarded the cultural treasures of the East had already been proved by the appeal which he had issued in French in 1770 for the encouragement of Oriental studies. He besought the European rulers to encourage the study of the Asiatic languages.

> Display before the whole world the precious treasures of which you are but the trustees, and which will be treasures only when they are of use; bring to light those admirable manuscripts which adorn your cabinets without enriching your spirit, like the Chinese characters on porcelain vases whose fair hues we admire without penetrating their meaning. Are you not aware that gold, diamonds, talents, even virtue, are precious only in so far as they are displayed for the well-being of our fellow men? Erect colleges, printing-presses; do not spare rewards, medals, laurels; so act that the glorious days of the Medicis shall have

> a renascence in this century . . . open thus the hidden sources of learning and triumph over Asia in crowning her.

He recalled in a public discourse early in 1784 that, *en route* to India, he had reflected upon Asia, which he said

> has ever been esteemed the nurse of sciences, the inventress of delightful and useful arts, the scene of glorious actions, fertile in the production of human genius, abounding in natural wonders, and infinitely diversified in the forms of religion and government, in the laws, manners, customs, and languages, as well as in the features and complexions of men; I could not help remarking how important and extensive a field was yet unexplored, and how many solid advantages unimproved.

In his Second Anniversary Discourse also he dwelt upon the valuable hints that Europeans might derive for their improvement and advantage from the researches of the people of Asia into nature, works of art and inventions of fancy. He felt that Westerners were more advanced in all kinds of useful knowledge but conceded that the people of Asia had "soared to loftier heights in the sphere of imagination."

His love for India in particular was sincere and deep. He wrote in 1787: "I never was unhappy in England; it was not in my nature to be so; but I never was happy till I was settled in India." To Lord Althorp, his former pupil and close friend, he confided his ambition "to know India better than any other European ever knew it." And, although he felt early in his stay in India some adverse effects of the climate, he wrote a year after his arrival that he would rather be a valetudinarian all his life than leave unexplored the Sanskrit mine he had just opened. So eager was his quest for wisdom, so tireless his industry, that he declared: "I hold every day lost in which I acquire no new knowledge of man or nature."

Jones was an outstanding linguist. The French King, Louis XVI, is said to have exclaimed when he met him, "He is a most extraordinary man! He understands the language of my people better than I do myself!" Jones himself wrote that he had studied eight languages critically, eight less perfectly, though all these were intelligible with a dictionary. Twelve more, he said, he had studied "least perfectly," but they were all "attainable." He wrote metrical verse in several languages.

Jones was the author of a long and learned "Dissertation on the Orthography of Asiatic Words in Roman Letters," but he said that he had ever considered languages as the mere instruments of real learning, and thought it improper to confound them with learning itself. He had little patience with the minute researches of arid verbal criticism, declaring of the study of Persian literature that, if it had met with many obstructions, it had "certainly been checked in its progress by the learned themselves." Most of these, he said, had confined their attentions to detailed verbal criticism. He compared them to "men who discover a precious mine, but instead of searching for the rich ore,

or for gems, amuse themselves with collecting smooth pebbles and pieces of crystal."

Nevertheless he is credited with a major original contribution to comparative linguistics in showing scientifically for the first time the affinity, only casually remarked before, between Sanskrit and other Indo-European languages. In his Third Anniversary Discourse, "On the Hindus," delivered before the Asiatic Society on February 2nd 1786, he declared:—

> The Sanskrit Language, whatever be its antiquity, is of a wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar, than could possibly have been produced by accident; so strong indeed, that no philologer could examine them all three, without believing them to have sprung from some common source, which, perhaps, no longer exists: there is a similar reason, though not quite so forcible, for supposing that both the Gothic and the Celtic, though blended with a very different idiom, had the same origin with the Sanskrit; and the old Persian might be added to the same family.

It seems to have been the same quality which, in the field of human relations, won him in his lifetime the epithet "Harmonious Jones" that found expression in his search for synthesis between languages and faiths. For, not content with tracing linguistic affinities, he showed the kinship between the Sufis' fundamental tenets and the modern Persian poets such as Hafiz, the Vedantic philosophers and the best lyric poets of India. Also he declared, in the same discourse:—

> ... when features of resemblance, too strong to be accidental, are observable in different systems of polytheism, without fancy or prejudice to colour them and improve the likeness, we can scarce help believing, that some connection has immemorially subsisted between the several nations, who have adopted them.

Such a resemblance he traced "between the popular worship of the old Greeks and Italians and that of the Hindus," saying: "... we now live among the adorers of those very deities, who were worshipped under different names in old Greece and Italy...." He said also that

> the six philosophical schools, whose principles are explained in the *Dersana Sastra*, comprise all the metaphysics of the old *Academy*, the *Stoa*, the *Lyceum*, nor is it possible to read the *Vedanta*, or the many fine compositions in illustration of it, without believing that PYTHAGORAS and PLATO derived their sublime theories from the same fountain with the sages of India. The Scythian and Hyperborean doctrines and mythology may also be traced in every part of these eastern regions; nor can we doubt that Wod or Oden, whose religion, as the northern historians admit, was introduced into Scandinavia by a foreign ra-

was the same with Buddh.

As Professor A. J. Arberry wrote in his admirable monograph,[1] which has furnished many interesting points for this study, "Jones was a deeply religious man, but his religion was universal in its theology, personal and practical in its application." He quotes Jones's poem:—

> Before thy mystic altar, heavenly Truth,
> I kneel in manhood, as I knelt in youth.
> Thus let me kneel, till this dull form decay,
> And life's last shade be brightened by thy ray:
> Then shall my soul, now lost in clouds below,
> Soar without bounds, without consuming glow.

Jones held that, whereas only history affords evidence for "revealed religion," the "religion of nature" had "in all ages and in all nations been the sublime and consoling result" of the collected wisdom of science.

Jones wrote to Earl Spencer in September 1787:—

> I am no Hindu; but I hold the doctrine of the Hindus concerning a future state to be incomparably more rational, more pious, and more likely to deter men from vice, than the horrid opinions inculcated by Christians on punishments *without end.*

And in his last Anniversary Discourse he said:—

> I have not sufficient evidence on the subject to profess a belief in the doctrine of the Vedanta, which human reason alone could, perhaps, neither fully demonstrate, nor fully disprove; but it is manifest that nothing can be farther removed from impiety than a system wholly built on the purest devotion.

On the same occasion he referred to "the beautiful Arya couplet, which was written at least three centuries before our era, and which pronounces the duty of a good man, even in the moment of his destruction, to consist *not only in forgiving, but even in a desire of benefiting, his destroyer, as the sandal-tree, in the instant of its overthrow, sheds perfume on the axe which fells it.*"

Jones's sympathies had been with the Americans in their struggle for freedom. His Ninth Anniversary Discourse ended with the words:—

> ... we shall concur, I trust, in opinion, that the race of man, to advance whose manly happiness is our duty and will of course be our endeavour, cannot long be happy without virtue, nor actively virtuous without freedom, nor securely free without rational knowledge.

He denounced the slave traffic, abhorred blood sports and even objected to keeping birds caged. He wanted the severity of the criminal laws mitigated, writing feelingly to a friend about a girl who had been

[1] *Asiatic Jones: The Life and Influence of Sir William Jones (1746–1794).* (Longmans, Green and Co., London. 1946)

hanged at Worcester for strangling her illegitimate child, apparently driven to infanticide by an overwhelming sense of shame.

He felt keenly also for the wretched individuals imprisoned in Calcutta for debt. He wrote in 1787 to Lord Althorp, in a letter quoted by Professor Arberry: "Instead of carrying my knowledge to market I will publish all my new works here for the effectual relief of the Insolvent Debtors in our prison: they may want virtue, but they certainly want freedom; and that is a title to my services." True to his resolve, when in the following year he brought out his edition of *Laila Majnun*, he made over the property of the whole impression, as he stated in the Preface, "to the attorney for the poor in the Supreme Court, in trust for the miserable persons" imprisoned for debt in the prison of Calcutta.

With the publication of his translation of *Sakuntala* in 1789 Jones gave up other than legal writing, devoting himself largely to his great project of a complete digest of Hindu and Muslim laws, to be compiled by the most learned Indian lawyers, with an accurate English translation, which, however, he did not live to finish. He had before devoting himself wholly to legal writing, already translated besides the works mentioned, the *Hitopadesa*, the *Gitagovinda*, the *Ritusamhara* and considerable portions of the Vedas. His complete works, with a "Life" by Lord Teignmouth, fill thirteen volumes.

One is not surprised at the latter's saying that the pandits with whom he had enjoyed conversing freely in the "language of the Gods" could not restrain their tears for his loss when he saw them at a durbar a few days after Jones's death, or "find terms to express their admiration at the wonderful progress which he had made, in the sciences which they professed."

The purity and generosity of his character, his openness of mind and his eager intellect would have marked him out in any epoch. The opportunity and his rare endowments coinciding, he made a great and lasting contribution to mutual understanding and sympathy between the East and the West.

Professor R. M. Hewitt, writing in 1942, credited Sir William Jones with having "altered our whole conception of the Eastern world." Professor Arberry considers "the outstanding attribute of this man of prodigious natural gifts and immense industry and productivity" to have been his "sincere and unaffected modesty." He suggests as "perhaps the most appropriate, as it is the briefest, tribute to his life and work" that paid by Dr. Parr, a friend of Harrow days: "It is happy for us that this man was born."

Dr. Franklin Edgerton, in his article for the bicentenary of the birth of Sir William Jones in the September 1946 *Aryan Path*, quotes the famous American jurist Joseph Story of the United States Supreme Court. He had written in 1817 of Jones, known to him for his outstanding contribution to the common law as well as by general repute as

> a man, of whom it is difficult to say, which is most worthy of admiration, the splendour of his genius, the rareness and extent of his acquirements, or the unspotted purity of his life.... Even cold and cautious as is the habit, if not the structure, of a professional mind, it is impossible to suppress enthusiasm, when we contemplate such a man.

Sir William seems to have described himself truly in the epitaph which he composed shortly before he peacefully passed away, in saying that he "thought none below him, but the base and unjust, none above him, but the wise and virtuous." Characteristically he wrote also that he resigned his life calmly, "wishing peace on earth and with good-will to all creatures."

"Before my enlightenment, monks, when I was unenlightened and still a Bodhisattva, I thought: 'Into wretchedness, alas, has this world fallen, it is born, grows old, dies, passes away, and is reborn. But from this pain it knows no escape, from old age and death. When indeed from this pain shall an escape be known, from old age and death?'

"Then, monks, I thought, 'Now when what exists do old age and death exist, and what is the cause of old age and death?' And as I duly reflected, there came the comprehension of full knowledge: it is when there is rebirth that there is old age and death. Old age and death have rebirth as cause.

"Then, monks, I thought, 'Now when what exists does rebirth exist, and what is the cause of rebirth?' And as I duly reflected there came the comprehension of full knowledge: it is when there is becoming (or desire to be) that there is rebirth, rebirth has desire to be as cause.

"In the same way desire is said to be caused by grasping, grasping by craving, craving by feeling, feeling by contact or stimulation of any of the senses, contact by the six sense-organs, the six sense-organs by mind-and-body (*nama-rupa*), mind-and-body by consciousness, consciousness by the aggregates, and the aggregates by ignorance.

"The origin, the origin: thus as I duly reflected on these things unheard before, vision arose, knowledge arose, full knowledge arose, understanding arose, light arose."

—Lord Buddha (*Samyutta-Nikaya*, II. 10)

STUDIES IN THE SECRET DOCTRINE

SECOND SERIES

VI.—DEITY, LAW, BEING

[Reprinted from *Theosophy*, Vol. XII, pp. 255-259, for April 1924. — EDS.]

"Some call it Evolution and others call it God," but neither th evolutionists nor the theists seem to be sure of their ground. It is shiftin sand with the former and a *terra incognita* with the latter. John Morle in his *Compromise* said that "Evolution is not a force but a process; n a cause but a law," with which Theosophy agrees; but does the evol tionist know much or even anything with certainty about the unerrin nature of that law? The one great thing about the evolutionist is th in his opinion this law is so foreign to the religious conception of Go that he has not even contemplated that perchance some intimate relati between the two may exist; nay more, that in reality these two, God an Law, may be one and the same. We cannot blame him much. The the logian has made such blasphemous mockery of the Divine Law whi is God, by transforming It into a personal being, and then investi him with powers and faculties and belongings, that men of knowledg even scanty knowledge, cannot but brush it all aside. Those who ha some reverence left in their hearts in this twentieth-century civiliz tion rightly look upon this God of the theologian as a rank and inte erable blasphemy. Those on whom the curse of priestcraft hangs hea have carnalized the Divine Law, transforming it into a masculi being, and when the caricature of the old type did not satisfy the they made him an ever-youthful person, attractive and charming!

We are aware of such an absurd presentation on the part of o calling himself a Theosophist — who says he has seen the gloric vision of the God of the Solar System, a youth, handsome beyo description, who eternally sits on a lotus-seat, governing the destin of all his subjects! Let students of true Theosophy note the fact or for all that there is no essential difference between an aged gentlem sitting on a golden throne and a youthful person adorning a lotus-se Both are concepts of God, the presiding power of the Solar Syste concepts absurd and contrary to the teachings of the Theosophy of t Upanishads and the *Gita*, of the Gnostics and the Neo-Platonists, as w as of H. P. Blavatsky's *Secret Doctrine* and her other writin Therefore has H. P. Blavatsky said that the Initiates and Ade "believe in 'Gods' and know no 'God' but one universal unrelat and unconditioned Deity" (*S.D.*, I. 295). Mahatma K.H. once wro "Neither our philosophy nor ourselves believe in a God, least of in one whose pronoun necessitates a capital H." In this connect *The Secret Doctrine* carefully and completely establishes the f that "there is nothing profane in the Universe," and adds:—

Thus can all exoteric religions be shown the falsified copies of the esoteric teaching. It is the priesthood which has to be held responsible for the reaction in favour of materialism of our day. It is by worshipping and enforcing on the masses the worship of the shells — personified for purposes of allegory — of pagan ideals, that the latest exoteric religion has made of Western lands a Pandemonium, in which the higher classes worship the golden calf, and the lower and ignorant masses are made to worship an idol with feet of clay. (*S.D.*, I. 578)

This is substantiated by the Master K.H.:—

I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and the churches; it is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of the opportunity. Look at India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them.

Personifications, allegories, metaphors used by great minds to explain nd expound the mysterious nature of Universal Law have been misnderstood, twisted, wrongly explained and misapplied everywhere or many centuries. The ignorance and credulity of masses of mankind s such that one is not at a loss to appreciate the humour underlying ne statement of Voltaire — "If God did not exist, it would be necesary to invent him!"

The God of modern science and philosophy hovers between the nknown and the "unknowable." One great service science has already endered to the cause of Truth, *viz.*, it has ushered in the reign of aw in the domain of belief and knowledge. It has destroyed the otion of the lawless universe and has demonstrated the supremacy f Law which works everywhere and always. Modern knowledge is ot in a position to define, describe or expound the nature of that aw which is at once the Deity and the Universe — for the two are ne. It is not in a position to do so because it deals mainly with one of ne aspects, the material universe, and is therefore contacting the ffect side of the Law. When it emphasizes the research of Living orms and Conscious Intelligences instead of forms of life and modes f motion it will touch the causal aspect of the Law which is Deity, niversal, impersonal, ever-Becoming, rooted in Be-ness and the basis

and playground for the birth and death of all Beings — atoms or gods or intelligences.

Meanwhile it falls to the lot of Theosophy to enlighten our generation on the subject of God, and this the Fundamental Propositions of *The Secret Doctrine* do. There is no Personal God anywhere and that is why there is no miracle anywhere. Having indicated what God is not, let us resolve to discard this word which through its usage has become a source of great confusion and a pitfall for the unwary whose name is legion. Let us substitute the word Deity; therefore it is of Deity that the First Fundamental Proposition speaks. To protect ourselves in advance against the charge of Atheism we quote the clear statement of the *S.D.* (I. 279):—

> The Secret Doctrine teaches no *Atheism*, except in the Hindu sense of the word *nastika*, or the rejection of *idols*, including every anthropomorphic god. In this sense every Occultist is a *Nastika*.

The goal of all philosophical enquiry is Deity; the base of all scientific research is Law; the longing of all art-endeavour is Life; the yearning of all human hearts is the Self. Behind and beyond Space, Time and Causality is the Principle in and on which these categories manifest themselves — and philosophers are seeking that Principle. Underlying all forms, combinations of cells, themselves combinations of minuter forms, is the Principle which brings them into being — and scientists are looking for the nature of that Principle. Hidden in all expression of beauty is the creative intelligence which is the mystery, the soul of what is seen, heard, smelt, tasted or touched — and artists are pining to know what that Principle is. Beyond all known and noted processes of feeling, thought and will is the Principle which co-ordinates them all — and all men want to cognize that Principle.

The Deity, the Law, the Life, the Self, is that Principle. Other names are given according to the temperament, effort and knowledge of the namer. But because this concordance of knowledge as a whole is not accepted by people, and the key it affords is not used, they fail to see that the Principle is one, and the search for it is along many paths, each leading to partial and therefore non-satisfying results.

The path of synthesis — of Deity, Law, Life, Self, and all other names, whatever they be — is the path of Theosophy. *The Secret Doctrine* deals with the Principle first and studies only in the second place its varied manifested powers and personalities; always, however, in terms of and in the light of the parent Principle.

At the present stage of evolution our lower mind aided by the five senses is in a position to ask five primary questions, which, in a real sense, are only *one* question of a fivefold nature. Just as mind, the unit, co-ordinates and synthesizes the activity of the five senses, so also the true seeker and enquirer, the man himself, is in a position to synthesize the answers to these five questions, because of the inter relationship which subsists between them. All our enquiries arise from

one single interrogation — What is this? All objects are effects, and the primary question about them pertains to their objectivity. To obtain a fuller answer than the one which sense-impressions give, we proceed to ask — How it happened to be, Where it happened to be, and When it happened to be. The manner, place and time of its happening are enquired into because we desire to know what it is. But when we have obtained informative answers we find that these are not satisfactory, for however full the information, the question of questions is still to be put — Why? Why did the object happen to be what it is, by this process, in this place, at this time? What, How, Where, When, are related to Effect, Motion, Space, Time, but the existence of the object is not completely understood until and unless the Why related to Cause is cognized. What an object is, is rooted in how it became so; how it became so is due to the interaction of where and when it became what it is; but the reason for its becoming there, then and thus, *i.e.*, in a particular place and at a particular time and by a particular process, lies hidden in the answer to — Why? What caused it to become what it is in this manner, at this place, at this time?

The universe and man exist. The Fundamental Propositions answer these primary questions: What are the universe and man, how, where and when did these become? Why did they become what they are?

The Third Proposition deals with what man and the universe are; the second with how, where and when they came to be what they are; the first with why. The interrelation between man and the universe, the microcosm and the macrocosm, is a mystery so profound that we have not a sixth appropriate interrogative word even to formulate a direct question. Further, the mystery within and behind the Causal Interrogation, Why, is also so profound that we have not got a seventh interrogative word to deliberately enquire about it.

The Three Fundamentals deal with seven problems and give a sevenfold answer to seven Primary Questions. Humanity in its evolution has reached a stage when it is capable of asking only five questions and it does not know how to ask the two remaining questions — nay, for the most part it does not know that there are more than five to be enquired into. Therefore the Law of Cycles and the Law whereby the Soul merges into the Over-Soul or the Over-Soul empties itself in the Soul, are reported to be mysteries of Initiation. Reverently let us withdraw from their Presence and try to gain for ourselves illumination on subjects on which we are capable of formulating questions.

What our universe is, how and when and where it came to be, and why — is the study of Cosmogenesis.

What we ourselves are, how and when and where we came to be, and why — is the study of Anthropogenesis.

Both are Boundless; both are Immutable, Eternal and Omnipresent; both are what they are because of the Law of Cycles; the

two are one because they cannot be different; to divide them would be to perform a miracle, but there is no miracle; to know them as one, the study of magic is to be pursued.

The reader is invited to note in the above paragraph the applications of the Three Fundamental Propositions of *The Secret Doctrine* (especially the opening sentence) and the first four items of *Isis Unveiled,* Vol. II, pp. 587-88.

Lest the reader regard all this as cold metaphysical abstractions it is necessary to reiterate what has been said so often before that the study of metaphysics is the beginning of the practical application of the Heart Doctrine. "Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them!" Therefore let us dwell on the sage advice contained in the following:—

> The ever unknowable and incognizable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart — invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*. (*S.D.*, I. 280)

—B. P. Wadia

[Buddhism] as taught in its primitive purity, and carried to perfection by the last of the Buddhas, Gautama, based its moral ethics on three fundamental principles. It alleged that 1, everything existing, exists from natural causes; 2, that virtue brings its own reward, and vice and sin their own punishment; and, 3, that the state of man in this world is probationary. We might add that on these three principles rested the universal foundation of every religious creed; God and individual immortality for every man — if he could but win it. However puzzling the subsequent theological tenets; however seemingly incomprehensible the metaphysical abstractions which have convulsed the theology of every one of the great religions of mankind as soon as it was placed on a sure footing, the above is found to be the essence of every religious philosophy, with the exception of later Christianity. It was that of Zoroaster, of Pythagoras, of Plato, of Jesus, and even of Moses, albeit the teachings of the Jewish lawgiver have been so piously tampered with.

—*Isis Unveiled,* II. 124

MAN—THE HERO

In the epics, myths and legends of every people, of whatever age or whatever race, Man is the Hero. The great stories are all allegorical and symbolic of the journey of man to the world of the Gods, *i.e.*, Perfect Men. They tell of the many tests and trials which he must undergo, of the experiences and powers he must gain, of the indispensable knowledge he must acquire through his own efforts and sacrifices, of his conquest of his lower tendencies, in order that the *Purusha,* the Spiritual Person he *is,* may shine forth. And all this so that he will in the end be able to return will-fully to the world of ordinary human beings, with the power to help others to follow in his footsteps — become Saviours of mankind in their turn.

No great civilization has failed to leave on record some account of the One Great Adventure, some poem, some song, about the Great Hero — Man. The Norse *Eddas* and Sagas of Scandinavia; the Finnish *Kalevala*; the Persian *Shahnama* of Firdausi; the mediæval German epic *Nibelungenlied*; the Babylonian *Gilgamesh Epic*; the Greek epics *Iliad* and *Odyssey*; the Indian *Ramayana* and *Mahabharata*; the *Popol Vuh* of the ancient Quiché Mayas; the *Song of Hiawatha* and other legends and traditions of the North American Indians; the *Book of the Dead* of ancient Egypt, and the fragmentary remains from the records of other great civilizations such as those of Central and South America — all tell the same tale: the evolution of Man. They depict Man in all his phases, in every age, at every degree of development, in every predicament, undergoing every trial. They tell of his unfoldment from within himself, his heroic adventures, his ultimate conquest of the forces of darkness and ignorance within himself and his mastery over the inferior powers of nature. They show that at the end of the Great Adventure he becomes fit to help, teach and inspire his fellows who are travelling behind him on the same journey.

Man is the Magician; his conquest and use at will of the forces within himself in order to control and use beneficently the same forces outside himself is called Magic, White Magic or Wisdom.

It seems strange that though these universal records of the destiny of man exist for our instruction and benefit, and that even after we have begun to appreciate what they mean and portray, we do not quite grasp what is their implication as applied to ourselves, each one of us. It is a difficult idea for us to assimilate that *we,* "I" — am to begin to see myself as one who, through sacrifice and suffering, must gain the knowledge and power to create myself into a Hero in order to fulfil my destiny and make myself able in the true sense to help, guide and teach those who know less than I do. But until we begin to recognize this fact and start to dwell on it, begin to look at it in the light of the reason and logic of the mind, and "sense" some of its significance and inspiration in our heart, we will not begin in dead earnest the sacrificial Journey. Nay, more, we will not understand, except in an intellectual, theoretical way, why the

stories deal so much with demons, dangers, pitfalls, enemies, delusions and illusions — all of which must be met and dealt with by Man who undertakes the Great Adventure.

The great Heroes of all times are made to meet the equivalents of the "Labours of Hercules," the temptations of Christ in the wilderness or of the Buddha under the Bo-tree. The "dark night of the Soul" is experienced by each and all and many have been found to cry out that they have been forsaken. This, too, is one of the great Trials. But man must *become* an Adept — he can never, never be made one — and he can become only through his own efforts, courage, strength, faith and vision.

Let us then read and study the legends, stories, myths, epics, songs and poems that have been saved for us by our Predecessors. Let us keep in view the vision they give of our true destiny. Let us heed their warnings, discern the deep psychological truths implied in their tales. Thus we shall learn much that will lighten the Path of the Soul and touch it with the magic of humour, sweetness and a sense of the fitness of things.

It has been written: the Way is the Middle Way; the Path is the Path of Compassion. We only dimly glimpse as yet what these sayings mean — but we must learn their full meaning before we can become real Heroes. And it is also written: "Thou canst not travel on the Path before thou hast become that Path itself."

Brooding over the tales of the adventures of the Heroes will help us to understand our destiny better and make clear how we may follow in their footsteps.

If we look at history we find that "love of freedom" has played no inconsiderable part. For this men have fought and died. Yet again and again, after fighting to secure some environmental change that they thought would secure them freedom, it has eluded them. This is because the more important causes of bondage are within men's hearts and minds, not outside them. We are prisoners of our habits, of our fears, our desires, our hopes and our social interests. We are prisoners of our climate of thought, our prejudices, our background of teaching, our mental limitations, our accepted political, scientific, religious and philosophical beliefs. If to be truly free is to live and act in accordance with our real inner nature, the fact is that freedom is a very rare phenomenon.

—Raynor C. Johnson in *The Imprisoned Splendour*

FOR OLD SOULS IN YOUNG BODIES

"WHAT ABOUT THE OTHERS?"

"Look at all the people there are in the queue! Come on, Jagannathan! There comes the bus!" Without a glance at his companion, whom he assumed to be at his heels, Vasant dashed out as the bus stopped, crowded ahead of several people, ducked under a man's arm and climbed triumphantly into the already crowded bus, just as the conductor shouted, "No more room!" to the advancing queue and gave the driver the signal to start.

Vasant looked around then for Jagannathan and saw him standing quietly in the queue. He gave an impatient ejaculation, jumped down at the next stop and ran back to him, for the two school friends, though rather new acquaintances, were setting out for a park to fly their kites.

"Hey, what's the idea?" Vasant demanded. "See how many people are ahead of you! Do you want to stand here all day?"

"No, I don't," Jagannathan answered, "but I don't think the ones ahead want to, either, and they've been waiting longer."

"Well, if I'm smarter and quicker than they are, why shouldn't they wait?" Vasant demanded.

"Fair is fair," said Jagannathan. "Why do you think they have a queue?"

"I suppose so they will not all fight to get in at the same time and maybe knock somebody down."

"My father says," Jagannathan persisted, "that they have queues so that everybody will have an even chance. 'First come, first served.'"

"You're right, my boy," the tall man just back of Jagannathan in the queue said heartily. "Look at that mother up ahead with a baby in one arm and holding another little one by the hand. What chance would they ever have to get in if everybody pushed and shoved? What chance would boys like you have if all the strong men crowded in and pushed you aside?" "A queue," he went on thoughtfully, "makes the difference between living among civilized people and living where there isn't any law and anybody can take what he wants and is strong enough to keep."

A bus came along just then and ten or fifteen from the top of the queue, including the woman and her little ones, got in and the bus moved away while the rest of the line moved forward to the bus-stop sign.

"I sometimes get a thrill," the tall man resumed, "in looking at a queue: so many people standing quietly, paying their respects, even without thinking much about it, to the law, to human rights and to the brotherhood of man, and only a few thinking only of themselves and what they want and never caring what happens to the others."

Part of this was over the boys' heads, but the last words about the selfish few went to the mark and Vasant hung his head. He kept

his place unchallenged beside Jagannathan, however, though, coming later, he should have gone behind the ones who joined the queue while he was on the bus, but he looked rather troubled. Their bus came at long last and both got in. Flying their kites was fun and Vasant had forgotten the tall man's reproof before they came home, but that night he had a curious dream.

He dreamt that he slipped to the head of the queue and a policeman tapped him on the shoulder and took him to court. Vasant had only the vaguest idea of what a court was like, but he knew it had a Judge, and sitting at the front of a big room into which the policeman thrust him was a stern man who looked quite like the Principal of his former school, when Vasant had been sent to him for clowning in the classroom and making all the children laugh.

The policeman came in after him and told the Judge what Vasant had done.

"Call the people whom he pushed ahead of!" said the Judge.

"I couldn't get them all," the policeman said, "but here are some," and he beckoned them from the side door to come in.

The mother with her two little children came first and said, "He pushed ahead of me, and I had a heavy baby in one arm and was holding the hand of my little girl."

She sat down and an old man leaning on a cane spoke next, in a quavering voice. "He pushed ahead of me and I am old and feeble and it is hard for me to stand up long."

A thin little woman said: "He got ahead of me and I was going to give a music lesson to a little boy. Because I couldn't get on the first bus that came I got to his house late and his mother had let him go out to play and he was nowhere to be found, so I'll get no pay for the lesson I couldn't give, and I needed the money."

A nurse said she had been going to a patient who had got worried because she was late and it had made her worse. "He oughtn't to have got ahead of me," she said.

A poor-looking workman stood up next. "Somebody told me there was work in a new house out near the park and that they wanted bricklayers. But this boy ducked under my arm and just then the conductor shouted 'No more room!' And when I got to the place all the jobs were gone."

A man who looked just like the one who thought so well of queues said that he thought perhaps he'd just missed getting a good contract by arriving a few minutes too late.

A youngster about Vasant's age said he had missed the bus and he had been told if he came straight home from school he might help his mother plant a garden plot, which he loved to do. But he was late and she had done it all when he got home.

Then the Judge called on Jagannathan, whom Vasant hadn't seen come in and felt relieved to see. But Jagannathan had to say that Vasant had run ahead this time, but he added that he didn't think

he ever would again if he could be excused this once.

"So many people inconvenienced!" the Judge said severely. "What have you to say for yourself, young man?"

"I'm sorry, Sir," said Vasant miserably, feelingly very low indeed about the difficulties he had helped to cause. "I was in a great hurry."

"So were they," the Judge said, "and you are partly responsible that they had to stand so long. You took the place of one of them yourself and set a bad example to other people who also pushed ahead. What was your great hurry, may I ask?" he said sarcastically.

"I wanted to get to the park soon to fly my kite," Vasant mumbled.

"To fly his kite!" the Judge exclaimed, and some of the witnesses echoed, "To fly his kite!" so that Vasant was heartily ashamed. His face felt hot, and tears came to his eyes.

"Do you see now why it is necessary to keep the queue and take your proper turn?"

"Oh, yes, Sir!" Vasant gasped. "I only did it because I didn't want to wait."

"I, I, I!" said the Judge. "What about the others?" And all the people who had spoken, except Jagannathan, as well as the policeman, repeated in a noisy chorus, "What about the others?" "What about the others?" till Vasant put his fingers in his ears to shut it out.

"The next time you feel tempted to break the queue, young man," the Judge said sternly, "you ask yourself, 'What about the others?' Say that and 'Stay in the queue!' And do it, too. Say that over now!"

"What about the others?" said Vasant.

"And?" prompted the Judge.

"Stay in the queue," he almost whispered.

"Louder!" cried the Judge. "Say them both!"

Vasant said them in his ordinary voice.

"Louder!" the Judge urged.

And Vasant, terribly embarrassed, shouted, "What about the others? Stay in the queue!"

"What is the matter, son?" It was his mother's voice as she switched on the light. "You've been making such strange noises! Did you have a nightmare?"

"Maybe that was what it was," he answered, feeling much relieved but looking rather sheepish.

"When I came in it sounded as if you were saying, 'Stay in the queue!'"

"That's right, Mother. I'm going to do it, too!"

"That's my good boy!" said his mother. "And now go back to sleep and we shall try to, too!"

PURITY IN CAUSATION

On the Soul's pilgrimage, that is, all through the journey of the Human Soul, from the time it becomes a self-conscious thinker and chooser and has to march onward and forward through its own self-effort and self-determination, until it reaches the goal of human perfection and fulfils its Divine destiny by becoming a spiritual helper of the human race, it is essential always to keep in mind the importance of the spiritual principle — purity in causation.

Purity, as generally understood, is cleanliness, of mind, of heart and of the physical environment. A good person is considered pure, and *vice versa*. From the Theosophical point of view, purity means selflessness, utter forgetfulness of the lower, personal self. As *Light on the Path* states:—

> ... great though the gulf may be between the good man and the sinner, it is greater between the good man and the man who has attained knowledge; it is immeasurable between the good man and the one on the threshold of divinity. (p. 19)

A beginning has to be made on the inner planes of being, the planes of mind and of heart, for outer purity follows purity of motive.

In the kingdoms below man, evolution proceeds naturally; each kind acts in terms of its own law; therefore there is no self-conscious causation, no disturbance, no disharmony. Human beings sow causes every moment, usually following impulses from without, in a selfish way, thinking in terms of their own personal benefit, without any consideration for the good of others. This naturally disturbs the universal harmony, causing pain and suffering all around. Students of Theosophy are expected to think and plan deliberately, after consulting the Holy Writ, that is, on the basis of Theosophical principles. In *The Voice of the Silence* a very valuable injunction is given:—

> Teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course. (p. 45)

Each human soul has gone through many successive incarnations on this earth and generated innumerable causes, both in right and wrong directions, on the physical, mental and moral planes, and he feels their effects in the present, through joy or suffering, without understanding the reason for it. Thus man has made of himself, as Byron says, a "pendulum betwixt a smile and tear." Purity in causation would ultimately lead a student to equal-mindedness, making him rise above pleasure and pain. Great Teachers down the ages have taught the same truth. Sri Krishna, in the Second Discourse of the *Bhagavad-Gita,* advises Arjuna:—

> Let, then, the motive for action be in the action itself, and not in the event. Do not be incited to actions by the hope of their reward

> nor let thy life be spent in inaction. Firmly persisting in Yoga, perform thy duty, O Dhananjaya, and laying aside all desire for any benefit to thyself from action, make the event equal to thee, whether it be success or failure. Equal-mindedness is called Yoga.

The philosophy of Lord Zoroaster is based on the trinity of pure thoughts, pure words and pure deeds. The little verse of *Ashem Vohu* states: Purity is supreme; happiness to him through whom happiness flows to others. In order to reach that condition, the oneness of Life has to be understood. A truer realization of the Self and a profounder conviction of Universal Brotherhood must go together. We must act for and as the Self of all creatures.

Purity in causation starts at the very root of manifestation, when the divine principle of Life differentiates into millions of sparks or rays, each starting its pilgrimage of life. Why does it do so? Because it has to move forward through its many emanations, so that what was merely abstract may become concrete. *The Secret Doctrine* states:—

> Spirit *per se* is an unconscious negative ABSTRACTION. Its purity is inherent, not acquired by merit; hence, as already shown, to become the highest Dhyan Chohan it is necessary for each Ego to attain to full self-consciousness as a human, *i.e.*, conscious Being, which is synthesized for us in man. (I. 193)

The Divine Spark in its evolutionary process, passing through a variety of forms on each plane, at a certain stage acquired the human form through the mercy of the Lunar Pitris who projected their *Chhayas* or astral shadows, which served as models on which the material particles built the physical bodies. A little later, the Solar Pitris tried to help these human forms by enlightening their consciousness with the gift of their own minds, thus transforming mindless man into a self-conscious thinker and chooser. Had it not been for the self-sacrifice of these Pitris, both Lunar and Solar, man at one stage of evolution would have been devoid of human form and at another stage would have remained mindless.

Thus man is made up of all the forces in the universe; all the emanations of the One Life have mixed and mingled in him; therefore he and he alone can express all the powers of that One Life. A perfected man has overcome the limitations of mind and matter, of space and time. But his future depends very much upon his motive, on whether he will use his knowledge and powers for his own personal gain and glory or for the benefit of the whole of humanity. Purity in causation will lead him to White Magic, selfishness to black magic. In the first case he will be a Saviour of Humanity; in the other, he will destroy his own soul.

So it is necessary to practise purity in causation in all spheres of life: in the so-called common things of life, in the selection of

food, physical or mental; in work and rest; in making friends, spiri tually inclined or otherwise; in giving and receiving gifts. In th performance of all the duties of life, let us practise purity in causatio

> While entangled in this dense forest of existence let us think o Him, the Lion our guard, the Sage our guide, the Warrior our su defence and shield. (*Notes on the Bhagavad-Gita,* p. 101)

Extract from a Letter

If you watch you will perceive that all the time within you is takin place a change. The main thing is to keep ourselves energized by rig study and real devotion. The first illumines our intelligence, the secon brings peace and power to the heart. Both must go together to be tru effective. Be fair and just to yourself and that is achieved by the spir of self-sacrifice; the manifestation of this must be looked for in ou steady, continuous and *even* attempt to live our best and highest, procee ing from within without. To be sacrificing spasmodically heightens o personality in our eyes, and we fancy we are somebody and say to ou selves, "What a nice fellow I am to do this, or to have done that!" Bu if we are evenly and continuously engaged in Work which is Theirs, in Service which is our fellow men's, we get little time to ruminate o ourselves; and in comparison to Their effort what is our puny attemp and in the light of the intense anguish and suffering of millions of min and hearts what, after all, is the bulk of our petty service? To live, to liv and continue to live the highest within the very core of our being is at on to live in the Eternal and to grow like the flower. All of us have live and have to grow; if only we would realize that we *are* in t Eternal though we illusion ourselves by past memories and future an cipations, that we *are* growing like the rose albeit we foolishly draw t attention of the world to our thorns and look like a cactus! To *natural,* to be spontaneous, to hold everything sacred, to see not on the good in all things but also the beautiful — that is performing yo with objects in our environment, with people in our vicinity. Keep trying therefore, and do not give way to that inner weariness whi sometimes comes over you; but do not pay any attention to the fact th you are trying — only try. And as to weariness, why — do you reme ber those beautiful lines of Herbert's, what God said of man at t creation of the latter?—

> Yet let him keep the rest,
> But keep them with repining restlessness;
> Let him be rich and weary, that at least,
> If goodness lead him not, yet weariness
> May toss him to my breast.

EGOIC CONSCIOUSNESS

The problem of consciousness is one of great importance in the philosophy of Theosophy. The use of the word needs to be looked into, for we forget what we understand it to mean when we talk of animal consciousness or egoic consciousness or cosmic consciousness.

We know that ordinarily we take it to mean the state of being aware or conscious of "something." We need "someone" to be aware of "something." That "someone" may be very unresponsive to other "someones" as in the lower kingdoms of nature, or semi-responsive as life progresses upwards through the lower kingdoms, or fully responsive when evolution in the human kingdom has reached its zenith. And we ask ourselves, "What makes these differences?"

The one who is aware and the thing he is aware of have to be united by a power, the power to perceive or to be aware. There are, therefore, three things: the perceiver, the power of perception and the object of perception. For any power to function there must be a form through which it can work — hence the variety of forms which make up a universe.

When we think of the Human Monad we know that it is really a trinity of Atma, Spirit; Buddhi, its vehicle; and Manas, its "conscious principle." Atma is Consciousness, unaware of any limitations or divisions; Buddhi is its carrier and, as such, unconscious of divisions in itself; Manas is the power to perceive such divisions. Since all is in fact Atma or Spirit, Atma is the perceiver in all forms, Manas is the power of perception, Buddhi the vehicle through which perception functions.

Manas can be Universal Mind or awareness on any plane, or it can be focused in a form so that the power to perceive in that form is able to see other forms as separate from itself and itself as an entity. This is the human stage.

In the human kingdom, Manas is linked with Buddhi as a definite entity, called the Ego. The work of the Ego in the human kingdom is to become conscious of every part of the universe and retain the consciousness of itself as Atma-Buddhi-Manas, the Divine, when functioning on the plane of Atma-Buddhi, the universal aspect of life, and also when functioning on the lower planes of matter. Man, divine man, sees himself as Perceiver, the power of perception and the object perceived.

Trying to understand this abstruseness, we, the *human* Ego (Kama-Manas, the ray of the conscious principle of the Monad functioning as an entity or Ego conjoined with Kama), begin to sense this aspect in ourselves. In time we see that the trinity is in all forms, though in all it does not shine forth. But our present stage is that of perceiving, being affected by, material objects and their reflection or reconstruction by the Kama-Manasic mind. We learn that our Kama-Manasic consciousness has to become Buddhi-Manasic, that is, *Manas*

Taijasi. Is it the ray of the higher Ego in us that is functioning when we act in ways so far removed from those of Manas, or is it the Kama-Manasic ego? Is our Ego asleep until we are perfect? If not, what is its state of consciousness, of what is it aware all the time?

In the *Transactions of the Blavatsky Lodge* (p. 29), we are told that "while Consciousness is not a thing *per se,* Mind is distinctly — in its Manvantaric functions at least — an Entity."

What is it doing while we are awake or asleep? We are told in the *Transactions*: "... our *Ego* lives its own separate life within its form of clay whenever it becomes free from the trammels of matter, *i.e.,* during the sleep of the physical man (p. 60). And it is added:—

> During the waking hours the thoughts and Voice of the Higher Ego [Manas] do or do not reach his gaoler — the physical man, for they are the *Voice of his Conscience*.... So dormant are the Spiritual faculties, because the Ego is so trammelled by matter, that *It* can hardly give all its attention to the man's actions, even should the latter commit sins for which that Ego — when reunited with its *lower* Manas — will have to suffer conjointly in the future. (pp. 61-62)

What are the thoughts of this Ego? Its thoughts are actions. It looks directly on ideas. It can be disturbed by the wrong actions of its ray in human form. It is therefore a conscious entity, conscious of the without and conscious of the within, for it knows itself to be itself. Its consciousness is "on quite another plane" from ours. It is more or less dormant as far as this material plane is concerned, except through the ray of itself sent out for any particular incarnation. Why? Because once incarnated, this ray gets entangled in Kama, in sense impressions. The vehicles of its expression through which it perceives on the lower planes are not pure. When they are purified then the Light shines through the "nine-gate city of his abode," and man becomes Egoic Man.

How can we raise the vehicles? Is not our answer in the teaching that the action and behaviour of the vehicles depend on whether they will gravitate towards the Higher Ego or towards the lower animal man? When the impulse given them is psychic, *i.e.,* personal in outlook, the Egoic consciousness is unable to make any impression on them. When the impulse is noetic, *i.e.,* of the same nature as the Ego then the Ego is able to impress itself on its vehicles and function through them.

Shall we not then give our principles food of the highest nature we know, *i.e.,* universal in scope? In doing this, are we not giving a noetic impulse to the atoms making up the vehicles, so that in time, and bit by bit, the nature of those vehicles is changed? Is this not the reason why we are taught that virtues are essential, that the basic thought and motive of life must be universal, and not limited to "I" and "mine"?

What are the virtues in fact? They are the result, in action, of thought

feeling along certain lines, noetic impulses given to the organs of action. The conscious use of *Dana, Shila, Kshanti,* etc., will bring us as personalities into closer contact with the Egoic individuality. The Ego can understand, vibrate in unison with charity and love immortal, with patience and other virtues; they belong to its own nature. But it cannot respond to hatred, jealousy, etc.

Therefore, are we not faced with the fact that no matter how much we say, "I am an Ego," "I am not this body, these feelings, etc.," we, as we know ourselves consciously, *are* the body, the feelings, etc.? Only as we think, feel and act on the lines of the Ego is the Ego working through us and we are It and It is us; otherwise it is asleep for us, or nearly so. Let us turn towards it all the time, free its ray in us from the entanglements of personal desires, and turn it towards its Parent.

The Higher Manas or Ego is essentially divine, and therefore pure; no stain can pollute it, as no punishment can reach it, *per se,* the more so since it is innocent of, and takes no part in, the deliberate transactions of its Lower Ego. Yet by the very fact that, though dual and during life the Higher is distinct from the Lower, "the Father and Son" *are one,* and because that in reuniting with the parent Ego, the Lower Soul fastens upon and impresses upon it all its bad as well as good actions — both have to suffer; the Higher Ego, though innocent and without blemish, has to bear the punishment of the misdeeds committed by the *lower* Self together with it in their future incarnation. The whole doctrine of atonement is built upon this old esoteric tenet; for the Higher Ego is the antitype of that which is on this earth the type, namely the personality.

The Secret Doctrine shows that the Manasa-Putras or incarnating Egos have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. Thence it is easy to see that it is neither Mr. A. nor Mr. B., nor any of the personalities that periodically clothe the Self-Sacrificing Ego, which are the real Sufferers, but verily the innocent *Christos* within us. Hence the mystic Hindus say that the Eternal Self, or the Ego (the one in three and three in one), is the "Charioteer" or driver; the personalities are the temporary and evanescent passengers; while the horses are the animal passions of man. It is, then, true to say that when we remain deaf to the Voice of our Conscience, we crucify the Christos within us.

—H. P. Blavatsky

HELP THE WORK

[Reprinted from THE THEOSOPHICAL MOVEMENT, Vol. II, pp. 82-83, for September 1932.—EDS.]

There are various motives which prompt students to serve the Cause of Theosophy. The nature and extent of that service are according to the motive. The avenues of service are definite and limited just as the motives of service are. Some students are moved to service by the desire of self-growth; others are inspired to be altruistic by the compassionate longing to better the lot of their fellow men. Some serve to work out the surplus energy of their natures; others energize themselves so that service may result.

Whatever the starting point, a little study reveals a supreme fact — service of Theosophy, irrespective of time, place, circumstance, as well as friends, relatives and strangers, is imperative, not only for growth but for very existence.

Students of Theosophy prepare themselves by study and otherwise to serve humanity; they seriously endeavour to fit themselves to be better able to help and teach others. Theosophists do not make propaganda for the purposes of gaining power, popularity and prosperity for Theosophy, but for bettering men and women, for enlightening human souls and leading them on to peace and wisdom. Our philosophy discourages proselytism and advocates the inner conversion of each by himself.

When by dint of study an individual has remade himself he is, in a sense, as one who is newly born. *The great Initiations of the Ancient Mysteries have their projections in the hearts of mortals.* As we learn to be born again and again we come nearer to the Great Birth of the *Dwija* the Twice-Born, the Initiate. Just as daily bathing of the body is the reflection of the Baptism by Water, so is seasonal renovation of the mind and heart a symbol of the Baptism by Fire. For the health of the body elimination of waste matter is a necessity, and there is a corresponding elimination of the moral and mental dregs of our consciousness.

Service of Theosophy is the avenue whereby students of Theosophy are reborn. It is the great clearing house of energies and ideas — eliminator of false notions and retainer of the true. Thus students of Theosophy do not confer any benefit on the philosophy or on the Movement by their service; they oblige and benefit themselves. Columbus did not confer any benefit on America by his discovery; he and his fellows have been bettered thereby. America, undiscovered, would have continued to live on, till human necessity compelled some Columbus to discover it. So with Theosophy. Let us rid ourselves of the idea that by our helping the Cause we are obliging Theosophy. We are helping ourselves. Further that helping is a necessity of existence, of our own existence.

All of us have three great possessions — Energy to create, Wealth to sustain, and Time to renew ourselves. These are our three jewels. W

make ourselves by work, we preserve ourselves with wealth and we better ourselves in time. Work, Wealth, Time are interdependent. In time work begets wealth; wealth in due season energizes us to labour; time compels us to work so that we may enrich ourselves; work whiles away time and time checks the destructive and wearing power of toil. One without the other two, nay, even two without the third would end in man's ruin and annihilation.

In the service of Theosophy, Time, Wealth and Work — all three are necessary. We must create ourselves by study; we must grow through regeneration, in the passage of time. Under the Law of Periodicity, as cycles run their rounds, Wisdom and Wise Men work to preserve Themselves in Their Ever-Green Nature, by perpetual renovation. Nature labours and is born; her bounties sing of her existence; her ever continuing changes are an indication of her subservience to the God of Time — *Kala*.

The Theosophical Movement, in all eras and climes, is created by the work of the Masters, is sustained by the Wealth of Their Wisdom, and is regenerated from corruption, century by century and cycle by cycle. The Movement never dies because this threefold process is kept up by the Great Ones and Their faithful servants. The visible and organic incarnation of the Immemorial Movement decays and perishes because its work, wealth and time through friction come to a close. When those who belong to that visible expression of the Movement cease to work, poverty overtakes them; famished, they cease to exist. When they labour and toil but fail to share their earnings with the body through which they enriched themselves, they perish and the body with them. When they create by work and nourish by wealth, they sometimes fail to renew friendship with the Ever-Green Source and suit themselves to the Motion of the stars and then they live on, corpses or shells, while the Life creates elsewhere the body of Truth.

Minor cycles are but replicas of major ones. The Law of Correspondence and Analogy works perfectly everywhere and all the time. What is true of previous ages and other bodies is true of this and the Lodge to which we belong. As a voluntary association of students we exist not for the glorification of that body, nor of ourselves who belong to it. We exist to serve the Cause and are responsible for keeping it going as the visible incarnation of the Invisible Movement. This can be done by Work, Wealth and Time and in no other way.

Work which creates for the self is selfish; that which creates for Self is Sacrifice.

Wealth which preserves the self causes poverty; that which preserves the Self leads to Wisdom.

Time which renews the self begets pain; that which renews the Self is Bliss.

Therefore we must obtain the wherewithal for creative work, for preserving wealth, for regenerating time. These consist of the Faculty of Sacrifice, the Possession of Wisdom and the Energy of Bliss.

We must gain the faculty of sacrifice on the plane of action, of labour, of work. This means that we should toil for the Great Sacrifice, exert ourselves by the power of the Great Actor. We must come to possess the wealth of Wisdom on the plane of mind, of study, of contemplation. This means that we must teach and instruct and inspire by the Power of the Great Teacher, offer the boon and the blessing of the Great Contemplation. We must obtain the energy of Bliss on the plane of life, of heart, of being. This means that we should grow by giving, giving by the power of the Great Renovator, thus bestowing the Joy of the Great Birth. Thus Sacrifice builds, Wisdom sustains and Bliss renovates life for ever and ever. The sacrifice of all we have, the wisdom of all we are, the bliss which is our Self — this is the triple offering which every student of Theosophy should make on the altar of the Sacred Movement.

We create ourselves theosophically by work which is Sacrifice. *Egotism is the one source from which spring the many excuses which keep us from being theosophically born.* Often the desire to work is wrongly identified with the capacity to serve. The latter really belongs to the second aspect: wealth. Most students fail to work not because of the lack of capacity but the absence of desire to serve and help. *The one sure sign of Theosophical birth is the Will to Work,* which seeks out "him who knows still less than thou." *Ahankara*-Egotism manifests sometimes as conceit, at others as mock modesty. This false humility is more subtle and therefore more insidious. It was not through lack of capacity that Arjuna cried, "I shall not fight, O Govinda," but because of the lack of Will to serve both the Pandus and the Kurus. He who in the daily affairs of life loves and sacrifices gains the great opportunity to enter the Path of Compassion, the Way of Altruism. To be born is to manifest the power of the Inner Ruler — however restricted in scope and small in quantity. "Doing the King's work all the dim day long" is dependent on the previous recognition of the King in the Chamber of the Heart.

It is only when we desire to serve and begin to work that lack of knowledge is truly perceived. When people complain of their lack of knowledge or their poor capabilities and refuse to work on that score they are not really aware of either. *Only when we begin to teach do we truly find out what we have to learn*; only when we lift a weight do we know what burdens we cannot bear; it is only by expressing what we do know that we become aware of what we do not. It is work the first aspect, that brings to us our wealth of wisdom, by revealing to us how very poor we are. When the spirit of service encounters the fact that we are poverty-stricken it sets about accumulating wealth.

Everyone possesses, however poor he be, the threefold wealth of Heart, Head and Hands, the last of which has a double aspect of bodily health and money. If each of us made the right and adequate use of what we have of (1) money, (2) health, (3) knowledge and (4) devotion, we would get more of these and the Cause of Theosophy

would flourish. Spiritual poverty is the cause of all poverty. Poverty and impurity go hand in hand and work side by side, and there is a very close connection and interdependence between (1) bodily ill-health, (2) vital impurity, (3) emotional deformity and (4) mental weakness. Once again we actually know how poor we are only when we have found out how rich we are.

Lack of time is a very general complaint and as an excuse is very commonly offered. But there is an universal saying to the effect that he who is the busiest has time always at hand. *Time and laziness are enemies and he who uses time is ever the friend of Time.* It is when our time is not used to the best of our strength that stagnation sets in and death results. Time, the third aspect, is the initiating power which brings to birth new and newer aspects of the God within, the Inner Ruler immortal. "Every man is an impossibility, until he is born." By the offering of Time on the altar of Theosophical Service we manifest the radiance of Joy, we live and multiply ourselves till we find ourselves a loved and loving member of the human family.

Thus work which is sacrifice creates the wealth which is the capacity to serve wisely, and thus serving all the time we radiate joy for all, and help in establishing the Kingdom of God, of Righteousness, of Theosophy.

—B.P.W.

MUSINGS

We who are sturdy and straight-limbed and clean,
Having the food that we need, and a bed,
Work to our hands and a glimpse of the goal,
Giving life meaning for man as a soul —
What are we doing to justify these
Things that we have and that so many lack,
Twisted and wretched and hungry and cold?

IN THE LIGHT OF THEOSOPHY

When Madame Blavatsky predicted in 1888 that this might be the last century of the Christian era, that hope seemed faint indeed. The historian Arnold Toynbee is now saying almost the same thing, and the Oxford-Cambridge Christian scholar, C. S. Lewis, considers the "unchristening" of Europe, particularly noticeable in literature, as the most important turning point since its christening.

Gabriel Vahanian, a member of the Department of Religion at Syracuse University, in *The Nation* of December 12th, advances a number of reasons justifying the use of the phrase "post-Christian era" to describe our age. Despite the overt, proselytizing religiosity of our present culture and society, he is of the opinion that our age is post-Christian both theologically and culturally.

The first of the reasons he gives is that Christianity today has sunk into religiosity and its appeal to the masses is almost entirely based on a diluted version of the original faith. Religious observance has reached an all-time high and it is considered socially fashionable today to be religious, but this religiosity is "as shallow as it is intense, because religiosity means that one believes merely for the sake of believing and because the biblical terminology is increasingly foreign to our self-understanding."

Secondly, in proportion as Christianity is displaced by religiosity, it no longer inspires contemporary culture. "As a result, Christianity stands in apposition, if not in opposition, to the modern world." "A sword of Damocles hangs over Christianity," in spite of the attempts that are made to correlate the Christian answers to the questions of modern man.

Thirdly, both theologically and politically, Christianity has lost its hegemony, at the national as well as at the international level. "A blanket of anonymity is descending upon religion," writes Mr. Vahanian, "whose resurgence in the last decade perhaps is just a cover-up for the absence of faith in God, a luxury necessitated by the 'death of God.' "

The gulf existing between the Church and the ordinary life and thinking of men today is all too evident. The real source of the skepticism and disillusionment of modern man, resulting in Christianity losing its foothold, lies in the Church. The indictment printed by H.P.B. in her magazine, " 'Lucifer' to the Archbishop of Canterbury, Greeting!" applies today even more than in 1887 when it first appeared:—

> That "might is right" is the only legitimate conclusion, the last word of the 19th century ethics, for the world has become one huge battlefield, on which "the fittest" descend like vultures to tear out the eyes and the hearts of those who have fallen in the fight. Does religion put a stop to the battle? Do the churches drive away the vultures, or comfort the wounded or the dying? Religion does not weigh a feather in the *world* at large today, when worldly advantage and selfish plea-

sures are put in the other scale; and the churches are powerless to revivify the religious sentiment among men, because their ideas, their knowledge, their methods, and their arguments are those of the Dark Ages. My Lord Primate, your Christianity is five hundred years behind the times....

The function of religion is to comfort and encourage humanity in its lifelong struggle with sin and sorrow. This it can do only by presenting mankind with noble ideals of a happier existence after death, and of a worthier life on earth, to be won in both cases by conscious effort. What the world now wants is a Church that will tell it of Deity, or the immortal principle in man, which will be at least on a level with the ideas and knowledge of the times. Dogmatic Christianity is not suited for a world that reasons and thinks, and only those who can throw themselves into a mediæval state of mind can appreciate a Church whose religious (as distinguished from its social and political) function is to keep God in good humour while the laity are doing what they believe he does not approve; to pray for changes of weather; and occasionally, to thank the Almighty for helping to slaughter the enemy. It is not "medicine men," but spiritual guides that the world looks for today — a "clergy" that will give it ideals as suited to the intellect of this century, as the Christian Heaven and Hell, God and the Devil, were to the ages of dark ignorance and superstition. Do, or can, the Christian clergy fulfil this requirement? The misery, the crime, the vice, the selfishness, the brutality, the lack of self-respect and self-control, that mark our modern civilization, unite their voices in one tremendous cry, and answer — NO!

The *Saturday Review* of December 26th, 1959, has a special 16-page section on what is described as "one of the most important religious symposiums in recent years," the World Conference on Religion and Freedom, held last spring in Dallas, Texas. Its object was "to ascertain ways in which adherents of the major religions apply their beliefs to the social and economic problems which today grip the world."

Among the distinguished speakers at the Conference were U Nu of Burma, who spoke on "Democracy: Promise and Problem"; Prince Bernhard of the Netherlands, on "Materialism and Man"; B. K. Nehru of India, on "The Eternal Law"; R. S. S. Gunewardene of Ceylon, on "Buddhism Is Awareness"; Sir Zafrulla Khan of Pakistan, on "The Concept of Unity"; Dr. Robert Blum of the Asia Foundation, on "An Ethical Consensus"; and Rabbi Richard E. Singer, on "Man and Technology."

It is interesting to note that many of the speakers stated their outlooks without specific reference to their religious affiliations. Concerning the spirit of the Conference, it is stated that

humility made the deepest experiences of the Conference a possibility.

> The great religions are competitive in the exposition of their doctrines, but their adherents can come together only on the basis of the willingness to listen. Each man's religious experience obliges him to listen to the other man's; giving himself to the neighbour includes lending his ears. Each participant found himself judged by his own faith, and at least on the point of humility the Conference was of one mind, each saying in his own way: "All have come short of the glory of God."

Humility is indeed needed for making men realize that no one religion is entitled to an exclusive claim upon truth and that all religions are "but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres." Theosophy has emphasized time and again that a Hindu will be a better Hindu if he studies the Koran, the Sermon on the Mount, the teachings of the Buddha, of Zoroaster and of the Jewish prophets. And so with the Christians, Jews, Muslims, Buddhists, Zoroastrians and others. Theosophy goes much further than encouraging the comparative study of religions. It supplies the key for opening up the mines of truth that are to be found in the various world religions, without which they will ever remain incomprehensible.

Witchlore, carried through thousands of generations of men, is considered by the modern mind to be all silly fancy; nevertheless, witches were and are actualities. Madame Blavatsky, in *Isis Unveiled* (I. 354), cites several authorities to show that a witch originally meant "no more than a knowing woman." Later, the word came to be used for those who possessed "such a kind of skill or knowledge as was out of the common road or extraordinary"; and still later usage limited this meaning to those who said or did extraordinary things "in virtue of either an express or implicit sociation or confederacy with some *bad spirits*." "There has existed from the beginning of time," says H.P.B., "a mysterious science discussed by many, but known only to a few. The use of it is a . . . desire to cling more closely to our parent-spirit; abuse of it is sorcery, witchcraft, *black* magic."

It is undeniable that, on the pretext of stamping out witchcraft, many shocking crimes have been committed against innocent men, women and children, under the impetus of mob frenzy. Absurd and degrading were the methods used to identify witches. H. R. Trevor-Roper, Regius Professor of Modern History at Christ Church, Oxford, tracing the history of "The Persecution of Witches" in the November 1959 *Horizon*, shows that it was not in the Dark Ages but in the age of the Renaissance and the Enlightenment that the hunt for witches spread like an epidemic over all Europe, Catholic and Protestant alike, under the instigation of the clergy. How "witches" were discovered, tested, tortured and sent to the flames makes a sordid tale of "collective cruelty and credulity instituted, inflamed and prolonged (though not

always controlled) by organized religion." As the rage for denunciation spread, whole families were exterminated, whole villages depopulated. Even the intellectuals joined the hue and cry, such was the weight of massive, systematic propaganda that witches must be destroyed.

Friedrich von Spee, who was converted by his own experiences as a confessor of condemned witches, declared that it was torture that filled Europe with "witches." "If all of us," he is quoted as having written, "have not confessed ourselves witches, that is only because we have not all been tortured." And who, he asked, were the men who demanded these tortures? Jurists in search of gain, credulous villagers and "those theologians and prelates who quietly enjoy their speculations and know nothing of the squalor of prisons, the weight of chains, the implements of torture, the lamentations of the poor — things far beneath their dignity."

The "discipline of the clergy" and the "doubt of the laity" ultimately put an end, in the 17th century, to the persecution of alleged witches. Professor Trevor-Roper concludes by saying:—

> When we read of men like Bodin and Rémy — by all accounts liberal, humane, learned men — hanging and burning old women with the conscientious zeal of saviours of society, we realize how completely an artificial system of nonsense, once established, can take possession even of thinking, rational men; and we are tempted to wonder whether perhaps today our minds may not be equally imprisoned, though in other prisons, from which only the cranks whom we persecute will ultimately save us. For it is not only churches that manufacture myths and win assent to them: bureaucracies, political parties, general staffs can do the same.

The methods used by the inquisitors were utterly condemnable, but Theosophy denies that witchcraft is all myth. It provides the key for understanding stories of witchcraft and makes a plea for a rational approach to the subject.

"Murder by Hypnosis" in the Autumn 1959 issue of *Tomorrow* is a true account by a police psychiatrist, as told to Kurt Singer, of one of the strangest cases in the histories of hypnotism and criminology. On March 29th, 1951, a young man, Pelle Hardup by name, entered a crowded bank in Copenhagen, Denmark, shot down the head cashier and the manager in a bold but abortive attempt to rob the bank, and finally managed to escape. All the eye-witnesses are said to have been impressed with his mechanical, robot-like movements. The murderer was trailed, confessed his crime and allowed himself to be taken by the police without the slightest resistance. From his meek manner it seemed impossible that he could be a killer, but it seemed an open-and-shut case, with Pelle Hardup a confessed criminal.

But the police started receiving anonymous letters and were informed that Hardup was completely under the control of a ruthless man named Björn Nielsen, who possessed the powers of hypnotism. Hardup was an easy subject; whenever he saw the mark "X" he went into a hypnotic trance and obeyed the commands of his master, whom he called his "good angel," to the last detail, with no will of his own. But whenever questioned by the police and the psychiatrists under whose observation he was put about his relationship with Nielsen, he answered most emphatically that his friend, who at the time was miles away from the scene of crime, had absolutely no connection with the murders and that he and he alone was responsible for them. It came out that, acting under a hypnotic command from his master, Hardup had accomplished another bank hold-up, and on that previous occasion the robbery had been a success.

After many days of investigation and questioning, and with the co-operation of the prisoner's wife and others, sufficient evidence was gathered to confirm that Pelle Hardup had acted under hypnotic suggestion. There was a consensus among the psychiatric experts that "crimes *could* be committed under hypnosis provided that the subject had been oriented previously to the idea that the crimes were for the good of the group, the cause, or his master." When brought to trial, Björn Nielsen was found guilty by a jury and sentenced to life imprisonment. Hardup was pronounced guilty, but not responsible for his acts. He was transferred to a psychiatric clinic and gradually unfettered from the man who had controlled his life for many years.

Comment on the dangers of subjecting a weaker will to the powerful will of a hypnotizer seems hardly necessary. Interference with the free mental action of another, with a selfish motive, is undeniably an act of black magic. But what emerges from the article in *Tomorrow* needs to be pondered over: "Studies in the field of hypnosis have repeatedly shown that a person will not commit an act that is contrary to his or her own moral credo." Even a powerful hypnotizer cannot make his subject do an evil act unless the seeds of evil are lurking in the latter.

Experiments by Dr. Fred Pine, a New York University psychologist, exploring the entry into the mind of a sound that one hardly notices, but which in a strange transformed way becomes part of one's thoughts, are described by Stanley Meisler in an article printed in *The Times of India* of February 28th, under the title "'Unheard' Sounds Influence Thought." Dr. Pine's results, it is stated, could shed some light on subliminal advertising, a technique in which a slogan is flashed on a screen so quickly that one hardly realizes one has seen it. (See "Psychism Running Riot" in THE THEOSOPHICAL MOVEMENT for December 1957).

The slogan or sound is said to enter the mind, but it does not come out in conscious thoughts just the way it entered. Dr. Pine had 24 college students individually concentrated in reading a descriptive paragraph while another paragraph on an entirely different theme read by a voice on a tape recorder was audible from the next room. When the subjects were questioned later it was found that no one recalled the sentences contained in the sound, but all recalled the sentences they had been concentrated in reading. To find out if the sound had entered their minds unnoticed, Dr. Pine asked the subjects to invent stories. In one case where the sound was about the cow, it was found that it had entered the minds of the subjects and came out, in their stories, not as thoughts about the cow itself but as ideas associated with cows like love, warmth and softness. A stimulus they had hardly noticed had affected them more than the stimulus on which they had concentrated. Dr. Pine is said to have demonstrated, through this experiment, the theories of Sigmund Freud and other psychoanalysts that the sights and sounds ignored by conscious thoughts may yet enter the subconscious mind and become part of what is called the primary process of thinking, which functions, for example, in dreaming. The students considered the sound unimportant and consciously ignored it; but it entered their subconscious minds anyway.

The more the knowledge that modern man has about the functioning of his mind and the forces that influence it, the more tempted he feels to misuse that knowledge. In this age when the psychic outruns the manasic and spiritual development, every possible attempt is being made, if not by fair means then by foul, to manipulate men's minds and desires. Subliminal advertising, for instance, makes use of "invisible commercials" projected on television and cinema screens, which sink into the subconscious mind and provide an urge to the viewers to buy the product. Dr. Pine's experiments in "unheard" sounds seem to belong to the same category, and one is left wondering what possibilities the results of the experiments might open.

Professor Karl Popper, giving the 41st annual philosophical lecture before the British Academy, late in January, on "The Sources of Knowledge and of Ignorance," contradicted one of the basic assumptions of philosophy. Almost every philosopher there had ever been, he is reported to have stated in *The Times Educational Supplement* of January 29th, believed that all knowledge had a single ultimate source; this, he asserted, was not the case.

During the first half of his lecture he traced the development of different ideas of the source of knowledge. Most religions ascribed all knowledge ultimately to God. Plato and his successors believed that there was nothing the pre-natal immortal soul did not know. Empirical philosophers, from Locke and Hume onwards, believed that all knowledge was derived from experience. Most contemporary Western phi-

losophers would agree with this, stated Professor Popper; only t way of putting it would be to say that all knowledge was based observation-statements.

Professor Popper's contention was that all statements embo assumptions, whether about persons, places, things or merely lingu conventions, and that it was therefore logically impossible to r the "ultimate" observation-statements on which others were supp to be based. All knowledge was human, he asserted, and there wa single source of it. The way to determine the validity of a state was to subject it to tests. What the sources of the statement were according to him, irrelevant, unless it happened to be a historical s ment. There was, he opined, no authority in knowledge; we were selves the sources of our knowledge and of our ignorance.

Theosophy asserts that all our present knowledge *is* traceable source and that there is that absolute Knowledge which transcends ideas of time and space, which is eternal and changeless. Ther nothing like "new" knowledge in this universe of ours. All that we k today has been known before; we never could have evolved it ourse unaided, had it not been for the divine Teachers and Guides of humanity on this, our Earth, who implanted in us the knowledge had acquired in prior fields of evolution and which remains in us to day as inherent ideas. "It is through these 'Sons of God,' " says *The S Doctrine,* "that infant humanity got its first notions of all the arts sciences, as well as of spiritual knowledge; and it is they who have the first foundation-stone of those ancient civilizations that puzzl sorely our modern generation of students and scholars" (I. 208). was when the whole world was "of one lip and of one knowledge. those ages, man everywhere "was nurtured under the protecting sha of the same TREE OF KNOWLEDGE." (*S.D.*, I. 341)